

262 Animal foods, hunting.- Wild game foods in-
 136 cluded deer (tohi-l), antelope (yŕta'batál), mt.
 sheep (pa-'at), brown bear (mo'olohy) "which some
 people ate, some didn't like" (SM), mt. lion (tu-
 gu-kwŕt), wildcat (mupipi-t), raccoon (kata-l),
 jackrabbit (šu-it), cottontail rabbit (tabpunt),
 wood rat (ha-wal), mice (cŕmil), gray squirrel
 (cawanŕnt), blue squirrel (ŕŕŕ'ŕgal), golden-
 mantled ground squirrel (pičili-t), small chip-
 munk-like ground squirrel (taba-yal), white-faced
 goose (pa-wili-gant), mallard duck (kula-biŕŕt)
 which "stayed all year,--there were more of these
 than any other kind" (FP), blue-winged teal (obi-
 bu-l), canvasback duck (ku-wa-l), mud hens or
 American coot (ŕa-yal), mt. quail (tu-kt), valley
 quail (taka-h), band-tailed pigeon (mokowiŕŕt),
 dove (o-wi-t), blackbird (caki-bŕ-l), bluejay
 (a-ŕayibiŕŕt).

224 Men hunting deer, other large game in mts.
 776 usually went out in groups of 3-4 persons because
 of danger at night from White Coyote (Voegelin,
 1935 b, 219); "one man who went out alone saw 4
 white coyotes going up into the sky; they ran just
 as though they were running on the ground" (SM).
 Hunter out alone at night refrained from building
 fire lest White Coyote kill him. No especial feel-
 ings attached to white deer; "one man saw one once,
 up by Mt. Whitney, but wasn't afraid of it" (SM).

782 Night before hunters set out old man "who knew
 [533] the songs" sang all night for hunters who might
 also join in songs; this old man usually did not
 224 accompany hunting party; if successful, hunters
 gave him piece of deermeat when they returned.
 Hunters left homes at 2, 3 a.m.; "when they got
 up in the mts., they sat down, looked around";
 if no deer sighted, within short while space
 [237] cleaned off on ground, eagle down, tobacco and
 276 beads put on it; "they gave this to the mts., and
 301 when they did this they saw deer right away. Some-
 times they just offered eagle down" (SM; Voegelin,
 1935 b, 219).

224 Deer shot with sinew-backed bow, cane arrows;
 411 at distance 600 ft. could hit, but not kill deer
 (SM). Wounded deer often "had to be chased whole
 825 day"; was dispatched following morning as it lay
 [349] resting. Small houses or blinds (parhamat) made
 of scrub oak with 6 in.-sq. peephole in one side,
 sometimes built along deer trails; as beater
 chased deer down trail past this blind, man sta-
 tioned inside shot at deer through peephole. Deer-
 head decoy (to-go-iŕt) made of deer head stuffed
 • [281] with grass, with horns, neck hide left on, also
 used. Disguise made by removing flesh, brains,
 and bones from head and filling up head and neck
 with dirt, allowing it to dry before removing
 dirt. Hunter put decoy over head; did not paint
 body white in imitation of deer; when deer sighted,
 hunter crept up into bushes and with body con-
 cealed, only head showing, he "pretended to fight
 that bush"; quarry seeing this would approach
 hunter "wanting to fight him." Occasionally mt.
 lion would attack hunter wearing such a disguise.

224 Pits never dug to entrap deer or other large

291 of tanned buckskin with lacing like that on skirts at top of shoulders and from armholes down sides, and with 10 to 12-in. laced slit in front from neck downward, worn against cold (FP).

Bearskin robes with hair left on may have been worn occasionally, but were "too heavy" (SM).

[439] Feather, squirrels skin capes never made; sea-otter capes not obtained in trade, though SM had seen them worn by Chumash at Ventura.

292 Shamans engaged in curing, competitive contests, and dancers wore skirts (wi-la-t) made same style as Owens Valley Paiute, Koso skirts (Steward, 1933, 347, pl. 7d; Kroeber, Handbook, 508, pl. 42a). Some dancers also wore bands of yellowhammer feathers around waist (FP).

292 Men when hunting in winter kept fingers warm, limber by putting them inside wildcat skin quiver, which had hair left on inside and was worn slung across chest.

291 Headgear and footwear. Men went hatless; women wore coiled basketry cap (pongat) when using pack strap for carrying loads, but not habitually; these caps round at top, came down nearly to eyebrows. Hair nets not used. Men rarely seen now outdoors without hat; women wear them less frequently; FP habitually wore black cloth stocking cap resembling basket cap in shape. Some 60 years ago FP's aunt (Koso) made coiled hats of same material used for basketry cap, but patterned hats like "store hats"; sold these to several Tübatulabal men who wore them "all the time" (FP, SM).

292 Shamans and dancers wore feather headdress consisting of fillet (še-mapun) of eagle down, and crown (anambul) of magpie (?) feathers, similar to Owens Valley Paiute dancer's headdress (Steward, 1933, 347, pl. 7a, b).

291 Moccasins (wahcibi-l), made from tanned buckskin taken from neck region of deer "where the hide is thick" (SM); made to extend well above ankle (fig. 3). FP in cutting out model in cloth

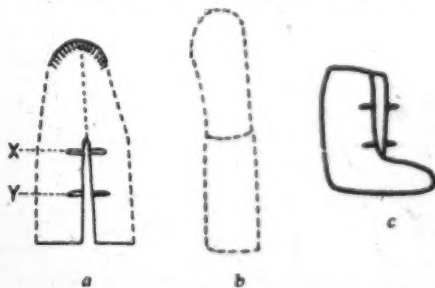


Fig. 3. Moccasin. a, side strips, pucker at toe ends; thongs at x and y; seams occur along dotted lines. b (upper half), sole, (lower half), back strip. c, completed moccasin.

(Mus. cat. no. 1-28226) first cut out sole, then sewed straight piece of cloth 6 in. long, 3 1/2 in. wide onto back section of sole and then 2 straight pieces 12 in. long, 4 in. wide on sides and front of sole, puckering 2 pieces at toe end.

- 291 These 2 pieces were then seamed together from
 281 front of sole as far up as ankle and also seamed
 to each side of back piece. In front, from ankle
 upward 2 side pieces were tied together with 2
 sets of buckskin thongs; sometimes upper set of
 thongs was wrapped around leg and tied either in
 [314] front or back. To make soles wear longer, melted
 [412] pitch from Digger pine smeared over outside of
 soles (FP). Deerbone awl used to punch holes for
 seams, which were stitched with sinew. Moccasins
 made by men; worn by men, women in summer, "not
 in rainy weather" (SM), when hunting, wood gathering,
 piñon gathering, etc.; children also wore them if "going some place," but footgear
 was not worn habitually or on short trips.

Sandals (same name as moccasins) were made of heavy buckskin sole to which a straight strip of buckskin 3 in. wide, 8 in. long was sewed in back (fig. 4; Mus. cat. no. 1-28227, 15-10538). When worn, this buckskin flap was brought upward

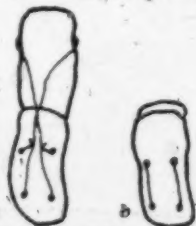


Fig. 4. Sandal. a, front view, showing strap arrangement; b, under side of sole, with strap.

to lie flat against back part of lower leg. Flap secured against leg by long buckskin thong, middle part of which held flap against lower leg. Ends of thong were brought forward on either side of leg, crossed in front over instep and threaded downward through 2 slits on each side of sole at instep; ends were then run up on under surface of sole to 2 holes underneath great and 4th toes and threaded up through these 2 holes. One end of thong passed between great and first toe, other between 3d and 4th toe; ends tied to upper sections of thong just below point where these were crossed over instep. Such sandals were used only when roasting piñons, to protect feet "when there was a hot fire to walk around" (SM). Fiber sandals never made, used.

- 292 Snowshoes not used, there being "not much snow
 132 in the valley" where majority of semipermanent winter settlements were situated.

- 302 Coiffure.—Men wore hair long, loose (SM); sometimes parted it in middle and tied it in back (FP); never braided it. Women wore hair long, loose, parted, banged in front (Gayton, 1929, pl. 97a, b); banging done by holding front hair out from forehead in bunch, burning ends off with glowing stick of *Atriplex canescens* James (ciw'wi-ibi-l). Woman's back hair sometimes braided, tied (FP wore hair thus; at original?). When pounding acorns, otherwise employed in hot

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- 285 handle (fig. 8a), used for drying sweet sub-
415 stance obtained from cane (p. 19).
[492] (e) Saddles were formerly made from tules.
415 In contrast to twined ware, all of which was
531 plain, all coiled ware except pifion jars had de-
signs in red, or red and black basketry material;
money jars further decorated with row of black
mt. quail crests and, in post-white times, red
yarn, inserted around shoulders. Pieces of aba-
lone shell, shell or glass beads not used for
decoration.

- 531 Either informants had forgotten them, or else
few designs had names; when shown some 26 de-
signs taken from Tübatulabal basketry collections,
SM recognized 3 (fig. 9) which had descriptive
names, king snake design (pokpo-go'no-lo-wun),



Fig. 9. Basket design elements. a, rattle-
snake; b, little boy; c, king snake.

- little boy design (anayhi-lo-wun), rattlesnake
design (cimindinlo-wun), "a hard pattern" (ES).
[532] Human figure design aboriginal (SM); pictographs
of human figures in territory tend to confirm
this, although Kroeber holds human figures on
baskets result of American influence (Kroeber,
[171] Handbook, 541). ES recognized several Yokuts de-
signs (Kroeber, Handbook, 533, fig. 47, nos. 1,
8, 15, 16) which she had seen on Tübatulabal
baskets, but did not know names for them.

- 285 Mats.- Mats (paht) were made from whole dried
trimmed tules, which were soaked before being
woven; mats 3-5 ft. wide, of varying lengths,
made in plain twined weave with each series of
tule weft elements spaced about 3 in. apart.
Top, bottom edges finished with tule braid
(ta-za-bil). Specimen 1-21064, large tule mat
used for house covering, has braid edge, as has
fragment of mat 1-28574; specimen 1-28575, also
fragment, has wrap edge. Large mats used to cover
walls, floors of living houses, to sit on while
working outside, to sleep on. Small tule mats
bordered with tule braid, but lacking weft band-
ings, used on both types baby cradles; hood for
baby's second cradle also of tules.

- 281 Rabbitskin blanket.- Fur blankets (wihnibV-1)
286 made from jackrabbit skins; woven on 4-post
frame (fig. 10), chiefly by men. About 12 (SM),
40 (FP) skins needed for blanket, which was "as
big as woolen double blanket" (MM), 6 x 8 ft.
(SM). Jacks skinned, making cut down belly;
fresh skin cut from head to tail into strips
1 1/2 in. wide, about 15 in. long; these rolled

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- 281 on thigh immediately and ends tied together to
286 make long strip which was stretched between 2
trees to dry for 2-3 days (SM). FP said whole
skins dried first, then cut into strips which
were rolled, then tied together.

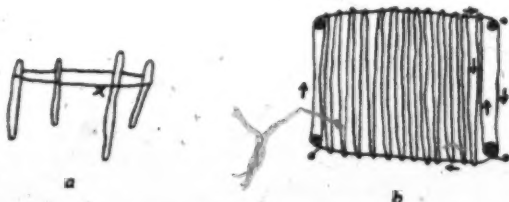


Fig. 10. Rabbit skin blanket weaving frame. a, model of frame, with beginning of warp setup shown (x); b, completed warp setup.

To set up warp (fig. 10), 4 posts 3 ft. high set in ground several feet apart to form square or rectangle of same size as blanket would be; length of native twine tied around post, near top, then run around outside of 4 posts; when it was brought back to starting point twine was passed under and over string on 2 opposite sides of frame until complete warp set up. Rabbit skin weft element then tied to warp at one corner and twined under and over warp threads. SM, who set up model of frame and warp, did not know whether weft was tied to each warp at point of intersection. Blankets used as capes, bed coverings. Squirrel skin, feather blankets not made (SM, FP, PN).

- 531 Beadwork formerly lacking (SM); ES had learned
177 to make beaded hat bands on bow loom (Steward, 1933, 273, fig. 6) from her sister-in-law, an Owens Valley Paiute who occasionally visited among Tübatulabal.

- 286 Nets. Nets made, used by men; manufactured from 2-ply native twine. Rabbit net was 200 ft. long, 3-3 1/2 ft. wide, with 3-in. loops; man's carrying net similar to Koso net (Kroeber, Handbook, 591, fig. 53): was tied at both ends with twine and had 2 ends tied together; net carried over shoulder (SM). Fish nets, according to FP, who could not remember names for them, were of 2 types (p. 14), but details of their manufacture could not be obtained.

- 283 Pack strap. Pack strap (pongon) made from
482 native rope with forehead band (le-winišt) which was flat, 1 in. wide, made from 4 strands of native twine. Used with pack basket.

- [171] Twine, cordage. String (u-wil) made from inner fibers of milkweed shoots (ma-wil), Apocynum cannabinum L., foothill floral area, as among Northfork Mono (Gifford, 1932 b, 28); twine always 2-ply, but of varying thickness depending on use for which it was intended. As length of cord grew when it was being rolled out on thigh,

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283 it was wrapped around left wrist. Made by men, women; used extensively for nets, fish lines, bridles, forehead band on pack strap, loops on pack basket, on water bottles, as warp for rabbit-skin blankets, bowstring for rabbit bows, foundation for eagle dance skirts, to tie babies on cradles, tie newborn child's umbilical cord, as thread to sew up sacks, etc.

Rope (tu-mayu't) made from outer bark of *Freemontia californica* Torrey (u-pul); long branches, trunk of shrub peeled, fresh bark softened between hands and 3 strands braided into rope which was used to lash bundles of tules together for raft, to tie up crook on piñon staves, to bundle firewood into load, for 2 ends of pack strap, etc.

LEATHERWORK

- 281 Tanning.-- Tanning done chiefly by men, although women sometimes dehaired skins. Green hides (tu-šu-but) hung up to dry, doubled over line with skin side out, for 6-8 days. If not to be tanned immediately they were folded up, stored in house. When tanned, hide soaked in cold water 3 days (SM); MM said soaked for week, being taken out at intervals and as much hair as possible pulled out with fingers. After thorough soaking, hair and fat, if any, scraped off with deer-bone scraper as among Surprise Valley Paiute (Kelly, 118). Hide put in warm water to which deer brains had been added, and soaked overnight. Next morning hide dried, then returned to brain solution, soaked again for 24 hours. Hide then rinsed out in clear water, looped around post and wrung out using short stick as lever (Kelly, pl. 21a, b). Lever, with hide still tightly twisted into coil around it, stuck between pole on which hide was looped and another pole 1 ft. away and hide left thus, tightly twisted, for about 30 minutes; after this hide slipped off lever, flattened out, stretched, rolled, and rubbed between hands. After fibers thus partly softened, hide draped over horizontal bar set into forks of 2 upright posts 3 ft. high, 3 ft. apart; hide pulled back and forth over bar, man often working with hide thus at intermittent intervals for 2-3 days. Tanned hides (takta-šat) not smoked; sometimes whitened; negative 15-6273 shows Tübatulabal man softening clay-whitened deerskin.

Skins to be tanned with hair on, as wildcat skins used for wrapping up infants, were scraped clean on skin side, skin wet, and deer brains, which had been soaked in small amount water, rubbed into hide with hands. Hide then allowed to dry and pulled, rubbed between hands until soft. Bear hides also tanned with hair left on, brains being worked in with scraper.

- 237 Fresh deer brains could be used for tanning hide, but usually dried brains used, prepared as follows. Deer skull cracked open with rock, brains scooped out, smeared over both sides cir-

237 cular mat (ḡi-gon) 3 in. wide, 1 1/2 in. thick, made of shredded native twine. Mat hung up on tree to dry; then stored away; when used, mat soaked in warm water and broken into several pieces; brains sank to bottom of container, shredded twine skimmed off surface of water with hands and thrown away. Brains then stirred into water and hide put in.

- 281 Sacks, purses, flat hides.- Sacks (ma-ṣat) made from untanned deer, antelope, coyote, wild-cat skins. Skin removed whole from carcass by cutting it around neck, lower legs, and anus and peeling it off; skin then turned hair side out, except those used for quivers, and anal and leg openings sewn up with native string, using bone awl. Skin then set up on end, loose dirt poured in through neck hole and skin left to dry for 2-3 days. When dry, dirt poured out and sack ready to use for carrying acorns, piñons, arrows, or for storing food, shell money, etc.
- [177] Purse (mu-gulat) of weaselskin used in past white times to carry silver dollars. Specimen 1-19804, weaselskin purse, labeled "used for Indian money," consists of entire skin which is de-haired, tanned, turned inside out, left open at mouth; SM probably correct in denying such purses
- [436] used for shell money as latter was kept strung, coiled and any large amount would be too bulky for such small container.
- [171] Bear hides tanned with hair left on; scraped, brains rubbed in as among Surprise Valley Paiute (Kelly, 119). Salt grass, cane laid on these tanned hides and flayed; occasionally, hides used as bed coverings.

RECEPTACLES

415 Besides using basketry and rawhide containers, Tubatulabal also made pottery and horn receptacles and apparently used imported steatite ware to slight extent.

323 Pottery.- Despite fact that "all the women used to make pots" (ES, FP), no informant could manufacture one for me, nor are any pots (ka-zul) now extant except one small mended specimen (fig. 8c), provenience of which is doubtful. However, FP had seen her grandmother make pots and SM remembered process sufficiently well to describe it briefly, as follows.

[317] Red clay (yahawa-l), obtainable from several deposits on floor of South Fork valley, used for pots; ES pointed out one deposit of clay on knoll below village site no. 9 (fig. 11) in field belonging to Charles E. Andress, 1/4 mile E of road leading to village site; another deposit near village site no. 8. Clay dug, finely pounded in pit mortar and mixed with water into dough; no binding material added (FP, SM). Lump of clay flattened into disk with hand, set down on board or, formerly, basketry sifter; roll of clay about

7. YIHAWAL STEALS GIRL

1. (This is) not a myth. People, the pioneers, (had already) come here. 2. Once a man and also his wife are living, and also her child, a little girl, and also her mother-in-law. 3. Then the man goes and hunts, and also his wife there goes and pounds acorns. 4. Then her child is crying all the time when her mother goes pounding. 539^x
[462]

5. Then also in the evening the little girl cries. 6. Then her mother left her. "Right here take her and go away, Yihawal," (the mother) says. 7. From there her mother went toward the house. 8. She went and arrived at her own house. 9. Then her mother-in-law asks, "Where is the little girl?" 10. Then from there her mother went and ran back again.

11. The little girl is not there. 12. Yihawal took her here and went away. 13. Back again (the mother) came and ran toward the house. "Nothing there," she says. 14. From there, then, they both went. 15. There they met the man. 16. "What is it you are looking for?" (he asks). 17. "I left the little girl here," her mother says; "perhaps Yihawal has already taken her here and gone away."

18. Yihawal took her to his own house. 19. Then Yihawal hunts every day. 20. He brings many mountain quail in the evening. 21. Then he roasts the mountain quail in his own arm-pits, and also he stirs chia seed in the cooking-basket. 22. Then he blows his nose there in the cooking-basket. 23. That woman eats (the contents of the cooking-basket). 24. He fixes her blankets for her. 25. He blankets that (woman). 26. His blankets (are) good ones. 27. He strung (them of) the skin of the mountain quail. [223]
[281]

28. Then Yihawal said, "Already your relatives begin to make fiesta. Better let me take you there." 29. Then from there he took her. 30. He put her there, close to the house. 31. "Don't you tell (how you were brought up)," he says, "for three days," he says. 32. Then, "Good," says the woman.

33. From there he went to his own house. 34. Then she went and arrived outside her own house. 35. She hears the crying (of the fiesta). 36. Then her mother came out there outside (the house) (and) saw there that woman while she stands there. 37. Then (the mother) went toward her. 38. "Who are you?" she says. 39. "I stand (here), your child. You left me and went away to your pounding."

40. Then her mother took her inside the house. 41. Then her mother became silent. 42. Then all the people came, when they came to see her. 43. They are talking to her. 44. "Where (were) you, you who have traveled?" (they ask). 45. She does not tell. 46. Then they also (more people) are coming; they are coming and asking her.

47. Then after a while, she told. 48. "I (am) the one who lived there," she says, "in the home of Yihawal." 49. Then from there she went and fell dead when she had finished saying it. 50. Then there her child runs away. 51. He went, he went, so they say. 52. There it got ended.

8. END OF THE MYTHICAL AGE

1. Many people are living. 2. Then Coyote says to Eagle, "Pretty soon we get scattered. Different people will come," he says. 3. "Good," they (the people) say when he says (this). 4. Coyote (is) chief. 5. "Where will you live?" he says to Eagle. 6. "On Lelet" (a mountain peak south of Weldon). 7. "And you?" Coyote says to Bat. 8. "Indeed, I shall wander at night." 9. "And you?" Coyote says to Lizard. 10. "Indeed, I shall live on rocks." 11. "And you?" (Coyote) says to Grasshopper. 12. "Indeed, I shall wander in the valley." 13. "And you?" (Coyote) says to Fish. 14. "Indeed, I shall live in the water," Fish says. 15. "And you?" (Coyote) says to Sage Hen. 16. "Indeed, I shall live in the sagebrush."

17. Eagle (asks) Coyote, "Where will you live?" 18. "Indeed, I shall live in the valley; I will eat beetles and also grasshoppers." 19. There it is ended.